THE WOMEN'S MISSIONARY MAGAZINE

—OF THE—

UNITED PRESBYTERIAN CHURCH.

VOLUME 20. MARCH, 1907. NUMBER 8

ISN'T IT STRANGE?

WHEN you stop to consider that the cause of missions is, without any question, the church's legitimate work, merely a continuance of what the church has been doing for nineteen hundred years, and the very enterprise it launched almost immediately after Pentecost, *isn't it strange* that the church allows the cause of missions to languish? that it needs so much urging to do what it was clearly designed to do?

And when you consider that the cause of missions has been the main agency for the spread of Christianity and monotheism in all the world, the chief means chosen by God for the establishment of the purest and best religion the world has ever known or is likely to know, *isn't it strange* that the church is not fully awake to its responsibility and opportunity? And will not the church be called to account for not living up to its light and its mission?

When, furthermore, you consider that Christian missions have done more than any other enterprise in behalf of humanity, whether you look at the mass of mankind from the standpoint of morality, or of better laws, or better living, or better education, *isn't it strange* that the people of the church, members who stand for the very things the mass of mankind is still in need of, should turn a deaf ear to appeals in behalf of that needy mass of humankind?

If we pursue the thought still further, and see that Christian missions extend the church itself, quicken it into healthy life and activity, build up the very institution which must turn around and again propagate itself, *isn't it strange* that the church should fail to do its best to perpetuate itself and its blessings?

—*The Christian Missionary.*

The Story of a Great Society and its Mission to a Great People.

By Rev. Thos. M. Chalmers, D. D. For the Women's Missionary Magazine.

GOING north from Whitechapel High Road along Commercial street in the city of London, one comes presently to the corner of Church street, nearly opposite the great Spitalfields market. Here in the midst of the dingy East End is Christ church in the parish of Spitalfields. On one side is a bit of green, the graveyard of a former time, the dull ancient stones still showing themselves under the scarred trees. Puny-faced children find a play-ground here, and tired men and women come to rest on the uninviting seats. An open air pulpit in a corner of the church facing the street, speaks of the effort made to reach with the gospel the denizens of this squalid quarter, who will not readily go into the building itself. At the Saturday afternoon meeting one finds that Jews are the hearers, for the region is chiefly Jewish in character, and the parish makes special effort to give them the Bread of Life.

But on entering the dark old building the visitor finds further evidence of interest in Israel. In the porch are ten fine marble tablets, which, affixed to the walls, commemorate the services of as many workers and friends of the LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS. Here are the names of Lewis Way, Alexander McCaul, H. A. Stern, F. C. Ewald and others famous in the annals of nineteenth century Jewish missions. But the wonder is why they are in this place. Then the eye falls on another tablet which records that they were originally in the Episcopal Jews' Chapel, Palestine Place, and were removed hither in November, 1897. There is also a marble font in the porch, with a record saying that it stood in the same chapel for eighty-one years, being removed in 1895, and placed here in 1898. But what was Palestine Place, and what society was it that gathered together such friends and notable workers? Back of these tablets is a wondrous tale of heroic devotion, wide effort and far-reaching results, which can be told here only in the briefest way.

The London Jews' Society whose full name is given above, was organized in 1809, through the efforts of Rev. Joseph S. C. F. Frey, a Christian Jew, and others. Frey had come from Germany to enter the service of the London Missionary Society. On the way over to England he dreamed that he was called to preach to the Jews, and later the society, not knowing this, decided to make him their missionary to his own people. The lease was secured of the stately old Hugenot building in Church street, at the corner of Brick Lane, and in this place, now used as a Jewish synagogue. Frey began the first preaching services among the Jews in the nineteenth century. Owing to differences with the society as to the care of converts, Frey separated from it in 1808, and a new organization was formed for the exclusive work of giving the gospel to the Jews. It is a far cry from that beginning in 1809 to the present society with its 49 stations in four continents, its staff of 213 agents (including the wives, 249,) 83 of whom are Christian Jews, and its yearly expenditure of about £40,000, nearly *four times as much as is given by Christian America for the same purpose.*

The first work was undertaken in London, where preaching and visitation were carried on. Schools were also opened for boys and girls, and these are continued to this day. In 1811 property was leased in Bethnal Green, which was held until 1895. This was called Palestine Place, and here a chapel was built which was

known as the Episcopal Jews' Chapel. Later, buildings for the children's schools were erected, and other departments were added in course of time. Since 1895 the various institutions of the London work have been scattered over the metropolis.

Through the influence of Rev. Lewis Way, who was deeply interested in the work, the society was made in 1815 exclusively Episcopalian, the Non-conformists, including Frey, agreeing to withdraw. The next year Frey went to America, and became instrumental in forming the American Society for Meliorating the Condition of the Jews, the first organization to labor among the Jews in our land. From this time Lewis Way became a power in spreading the influence of the London Society, winning friends for it even among the crowned heads on the continent. In 1817—18 he made a tour through Holland, Germany and Russia.

His reports of open doors encouraged the society to undertake a mission in Amsterdam in 1820, and in Warsaw in 1821. The brilliant young scholar, Alexander McCaul, was stationed at the latter place, where he remained ten years, becoming meanwhile a master of Hebrew and of Jewish controversy. This work in Russia, with Warsaw as a center, was very successful. In the period down to 1853, 361 Jews were baptized or almost one every month. About 15,000 New Testaments were distributed, besides many thousands of Bibles and tracts. Suddenly in 1854, as a result of the Crimean war, the missionaries were ordered to leave and the mission was not again opened till 1875.

The next work undertaken on the continent was in Germany. Austria was entered in 1833, Constantinople in 1835, Roumania in 1840. Italy (at Rome) in 1849 and France in 1850. As early as 1823 work was also begun in Jerusalem, and at Smyrna in 1829. Operations in Africa were undertaken in Tunis in 1833, in Abyssinia in 1859, and in Egypt in 1871. These facts are mentioned to show the wide and rapid extension of the society's work in those early years. The present field of the society extends from Montreal to Warsaw in Russia and Isfahan in Persia, and from Liverpool to Tunis and Dembea in Abyssinia.

The roll of workers who have labored as missionaries of the London Jews' Society is a long and noble one. Such names as those of Joseph Wolff, Alexander McCaul, Stern, Ewald, Ellis and others will long be held in honor. Dr. McCaul was a man of great ability, who was stationed in London after his return to Warsaw, and in 1840 became principal of the Hebrew Missionary College in Palestine Place, where the society's workers were trained for their difficult labors. He also wrote a number of works of great value to the cause of Jewish missions, chief among which was his "Old Paths." This is a scholarly and penetrating work, revealing the wide difference between modern Judaism and the religion of Moses. Published in various languages, its influence on the Jews has been far-reaching and profound. A very significant fact may be mentioned here, and one well worthy of being pondered by those who imagine that little can be done for Jews except by converts from that race. This is, that the society has in all its history had an unusual number of Gentile laborers on its staff and that these men have been in many cases singularly successful. This fact is especially remarkable in connection with the work in Russia, where the workers have been almost exclusively Gentile, and where the success was very striking, considering the nature of the field.

While the regular work in the various fields has been one of toil and routine, the lives of many of the missionaries have been full of romantic and stirring adventure. Dr. Wolff spent fifteen years in long journeys in the East, having a variety of experiences such as seldom fall to the lot of man. Others have seen hardships and suffering, as well as much that was delightful and encouraging in their travels to seek out the people of the dispersion in various lands.

Mention may be made especially of Dr. H. A. Stern, one of the ablest workers of the society. He was born in 1820 in Germany, and converted in London and baptized at the age of twenty. He became a missionary four years later, and visited Persia, Turkey, Arabia and Abyssinia. In 1871 he was made head of the work in London, and so continued until his death in 1885. Did space permit we would like to speak of his experiences in Abyssinia, which were of thrilling interest. Under the direction of the society he spent the year 1860 in a tour of exploration in that curious land, and later was sent out to establish a mission among the Falashes or Black Jews of Abyssinia.

The work under Stern and others was very successful, the people being accessible and eager to hear the truth. Many copies of the Scriptures were distributed, and sixty-five converts were baptized before the mission was closed. But at length King Theodore, incensed at the treatment he had received from England and France, determined to have revenge on the Europeans in the country. Stern was the first to be arrested. His two servants were beaten so terribly that they died the same night, and he was cast into prison, where he remained, in various places, for four and one-half years, suffering greatly during that "period of heart-rending and heart-breaking martyrdom." Many others were imprisoned with Stern, including four of the missionary staff. Relief finally came in 1868, when a British expedition entered the country and captured Magdala.

The institutions of the society are numerous and do an important work in training converts for future usefulness. Much attention is paid to the work of training the young.

I visited the boys' and girls' school at Streatham, in the southern part of London, which have existed now for over ninety years. The children are received at the age of seven and remain until fifteen. Here they are taught the ordinary branches of an English education as well as the way of salvation. While the instruction is good, the children did not seem to be at all as bright as ordinary Jewish children. Lack of home association is the probable cause.

Several industrial homes for converts, established either by the society or in close connection with it, are important adjuncts to the work. These include the House of Industry in Jerusalem, the Home for Jews and proselytes at Hamburg, and the Operative Jewish Convert's Institution in London. Two visits to the latter place have shown a very interesting line of effort for Jews. It dates back to 1829, and has sheltered 1,009 inmates. Christian Jews in distress are eligible for entrance, and they may stay for a term of three years. They do printing and binding, the major part of the society's publications passing through their hands. Many earnest men have had their training here, finding a home in the years when they were not fully settled in the faith. More than one hundred and twenty-five of them have entered the ministry or mission field.

It would be difficult to estimate the results of the operations of the London Jews Society in direct conversions, or to measure the extent of its influence on both Jews and Christians. I have seen no estimate of the number of baptisms during the existence of the Society, but the reports from many stations show an encouraging result in widely separated parts of the field. Thus there were 1,765 baptisms of Jewish persons in the Episcopal Jews' Chapel in London from 1814 to 1895, nearly 22 every year.

In the forty-nine years from the opening of Christ church, Jerusalem, to the end of 1897, 565 baptisms took place within its walls. In sixteen years Faltin baptized 142 Jews in Kischineff, and in thirty years Pauli baptized 105 Jews in Amsterdam. During his 46 years of service, Rev. J. M. Epsteim baptized 262 converts and many other servants of this society have similar records. But the work done is not to be measured by the record of con-

From McClure's Magazine.

A Jewish Mother, one of the Finest Specimens of Hebrew Type. The face expresses the intelligence and deep-rooted vitality which have been the enduring heritage of the race.

versions. Vast changes wrought in the attitude of Jews to Christ, the removal of prejudice, and the awakening of Israel to a national consciousness, are in great part traceable to the effect of gospel effort upon this people, and in all this the London Society has had an important share.

Are there any lessons for us in America from this record? Much every way, but chiefly, perhaps, by way of shame and stimulus. How little we have done and are doing! How much the gospel is needed among the 100,000 Jews of Chicago, and in Greater New York City with its 750,000 sons of Jacob! The London Jews' Society has thirty laborers on its staff in London alone, while there are nearly twenty other societies at work in that city among some 150,000 Jews. Compare this with our effort, or lack of effort, in New York. There we see five small missions (a sixth has just lately been disorganized), poorly manned in respect to numbers and most inadequately equipped. Can American Christians salve their consciences with the thought that some men have proved unworthy who have been employed in that field? When are we to see an arousing of hearts and a consecration of men and means to this great field so near and so needy? Will it not be when each individual believer considers his own personal relation to that people who gave him the Bible and the Saviour? May God in His infinite love and pity stir some readers to earnest prayer for the Jews of America and to consider what He would have them do for this great cause.

Leipzig, Germany.

NOTE—This article, written by Dr. Chalmers, is welcomed. It will emphasize our privilege and opportunity as nothing else offers now. The obligation to promote missions to the Jewish race within our bounds is most urgent—a people ambitious, industrious, and better educated, than many others coming to our land. We trust the reading of this interesting history will accomplish much in behalf of a people now in the environments of Christian citizenship and its privileges.—EDS.

Home Missions--A Good Investment for United Presbyterians.

REV. J. W. ENGLISH, Acting Secretary of Board of Home Missions, place of Dr. Gilchrist, lately deceased.

THIS is an age when there is a tremendous "craze" for investments that will bring quick returns and give large dividends. A great demand always calls out a correspondingly large supply and this opens the door for that which is not genuine. Those who would enrich themselves dishonestly believe that men having money are so eager to invest that they will not carefully examine the security. As a result, many are putting their money today into

"get-rich-quick" schemes, a large percentage of which will never repay the original investment, much less return a dividend. Financial loss and cruel heartaches will surely follow.

Does the Home Mission field offer large returns and good security? Will it pay United Presbyterians tc invest in it?

It is a matter of common remark that Home Missions are often looked upon by many as making uncertain returns for the money given. People point to the large sums annually collected, to the list of devoted men and women giving their energies to this work, and then they ask: "What does it all amount to? What is the measure of success? Where are the numerous converts we have a right to expect?

The careless often answer these questions in a way that discredits the work and casts reproach on Christ's methods of establishing his kingdom in the world. They point to the mistakes which missionaries, who, after all, are but men, make now and then, in carrying on their difficult work, and to the mistakes which missionary boards, composed of earnest men, who are but human, sometimes make, either in the plans or in the conduct of their sacred enterprise. Now, we submit that the wonder would be if there were no such mistakes. But however many, or however great they may be, they are not such as to make any one have even a suspicion that investment in Home Missions is not both safe and satisfactory as to the returns.

Returns from money invested in Home Missions are of two kinds:

1. MATERIAL. Returns that can be counted and set down in figures. "Facts are the fuel of Missions." Surely the readers of this worthy Magazine want facts concerning our Home Mission work and those in charge are not ashamed of the record made in this department of our beloved Zion. Only a few facts can be presented in this article. Note the following:

The net gain in the whole church in America last year was 2,560, or 2.1 per cent. In the congregations receiving more or less aid from the Home Mission Fund there was a net gain of 2,297, or 13.4 per cent. Does it pay to invest money to continue the life of established congregations in the older parts of the church by the conversion of souls that may be reached in this way? We all answer, "Yes, most emphatically." Then we submit, does it not pay to invest money in the missionary arm of the church that represents not only the whole net gain, but makes up the net loss in many of the older congregations? Indeed, there would have been a net loss in the membership of the whole church last year had it not been for the gains in these distinctly missionary congregations. *This is the largest gain ever reached in the history of our Home Mission work. This fact is noteworthy because it is so marked and unusual.*

The figures are not at hand with which to tell ALL the benevolences of these mission stations, but they gave for the work in the care of the different boards of the church last year $23,570, and for the salaries of their own pastors $85,014, a total of $108,584. In addition to this we are sure they gave their proportion to the erection of the 16 parsonages last year, at a cost of $28,900, and 25 houses of worship costing almost a quarter of a million dollars.

ANOTHER FACT. In the year 1905, thirteen mission stations became self-supporting, and last year twelve passed from under the care of the Board. At the present time several stations receiving aid are in such a healthy and thrifty condition that they give promise of soon being able to stand alone. *Nor is this all.* Not only do these congregations pass from the care of the Board and cease to draw from her funds, but they become the most active agents in the support of all the church's benevolences. The people thus lately helped to the bread of life easily remember their own hunger and are the more ready to supply the need of others.

ANOTHER FACT. Eighteen new mission stations were started last year, and the last General Committee made grants to twenty-nine distinctly new fields for this year. Since the adjournment of the Committee several other new places have been entered by the Board. But what is still more significant, the Board has had to decline to enter more than one new field, presenting the surest promise of quick returns, because the money in the treasury is not sufficient to carry on the work already begun, without borrowing.

The "Statement" of the Board of Home Missions made to the several Synods last fall contained the following: "*The outlook for our Home Mission work is very encouraging.* The thrifty condition of the mission stations in general, the number of new and promising fields that are being entered and the aggressive methods that are being employed in the prosecution of the work, give promise of larger and better things in the years to come."

II. SPIRITUAL. The half of the results obtained in these mission stations can never be told in figures. When we ask, "Does it pay?" we do not mean to count results only in dollars and cents. When we invest money in a farm or a town lot, on which to build a home, the dollar standard is not used. When we invest money in a gift that shall be a token of our affection and love, the expectation is not for a return in silver and gold. And yet, every true and loyal heart is only too anxious for the opportunity to make these investments, and every dollar so invested surely rewards the investor many fold. So, when we invest in Home Missions, we may not always see the returns in figures on the page, or in coins of the realm coming back into the pockets of the investors. But, as surely as the promises of God are worth their face value, so surely shall we find these returns in more blessed forms. Words can never tell the conquests of self, the victories over sin and the triumphs of faith constantly made possible by those who invest their money in Home Missions.

May it not be that there is a mistaken idea as to the TIME when Home Missions ought to make these returns? We assume that the rate at which we travel and send messages today must necessarily be the standard by which we shall measure all forms of religious effort. What right have we to carry this impatience for immediate results beyond those activities which are mainly human, and make it mould and govern undertakings in which God is the main agent, and man only God's instrument? The Eternal Workman does not heed our moods, but in spite of our demands for rapid production, is at this hour as slow and as sure as in the past, when He took several centuries in which to build the splendid cathedrals of the Middle Ages. Home Missions is a work in which man counts little, though imperatively necessary. It is also a work not only for the present, but for the future, and anything that shall have on it the stamp of Eternity requires long time for maturity—time to remedy defects, reconsider what is ill-judged, supply what is deficient and thus anticipate the verdict posterity will pass upon it. God is eager to use us, but He will never be hurried, and we shall receive largest returns when we work with Him reverently and patiently. God is ever at work in our Home Mission field, never hesitating about his task, always doing all things well. After the same manner we must do our part, preparing human hearts, sowing the word of life, Paul planting, Apollos watering, waiting God's time to give the increase. It took three centuries to evangelize the Roman Empire. There were no missionary societies then, no boards, no secretaries, no great conventions and no annual reports. Just men and women investing their ALL in missions, yet not demanding that missionaries shall produce so many converts in such a given time, or be branded a failure—men and women who knew not only how to work, but also how to wait; content to do well what they could, without being able to do all

they would. Never for a moment must we relax our effort. Activity and patience, these are the two conditions that will bring largest returns for money invested in Home Missions.

McDonald, Pa.

Home Missions as an Investment.

By Rev. W. R. Leeper.

No more fertile theme could be presented to a mind with missionary tendencies. "An investment" does not necessarily entail commercial considerations. Jesus said. "What shall it profit a man if he shall gain the whole world and lose his own soul?"

We have been accustomed to look upon foreign missionary enterprise as the highest expression of consecrated missionary endeavor; but by way of comparison, I fail to realize that geographical location of missionary effort gives value to one more than to another. What is the spiritual state of the unchristian. whether in foreign lands or at home? Are they not all unbelievers? Rom. 3:9—"For we have before proved both Jews and Gentiles that they are all under sin." The heathen is an unbeliever because he has never had God presented to him "in spirit and in truth;" the unbeliever at home is an unbeliever because he has had God presented to him "in spirit and in truth" but has not believed. Now the spiritual state before God, of the unbeliever in India and Egypt, is not different from the unbeliever in St. Joseph or San Francisco or Boston. The salvation of one is just as necessary as the other, therefore if foreign missions in Egypt and India is a safe and sane investment for the United Presbyterian church, then the investment is just as sane and safe in our home land.

We wish to call attention to some imperative calls to recognition just now, namely, to the call of the "New West" for investment by the United Presbyterian church. First, few of us fully comprehend the future which shall be realized from the storing of the the surplus waters in the water-sheds of the rivers of Montana, Idaho, Nevada, Utah, Colorado. and New Mexico, for the conversion to productiveness of the plains and valleys adjacent. Land thus redeemed, appreciates in value from one to one hundred dollars per acre. This country has not seen a more beneficent enterprise. one which contains greater possibilities. Waste places are becoming hives of industry; barren acres an agricultural paradise, affording support for millions of people.

Another consideration by which we are recognizing a new West, is the availability for agricultural purposes of millions of acres by reason of new methods of farming, especially between the Missouri river and the Rockies, a region which for the most part has been given up to cattle ranges on the basis of "ten acres to a cow." This means another vast area opening for a denser population and permanent civilization, including portions of the Dakotas, Montana, Nebraska, Kansas, Colorado and the Panhandle not included in the irrigation projects.

Still another consideration is the opening up for settlement of Indian lands. Here millions and millions of acres are and will be opened for practical farming. There are some twenty of these Indian reservations being opened, including Indian Territory which is as large as all New England excepting Maine. Still another consideration: there are many small cities from three to twelve thousand people throughout our entire home domain, and many suburbs in the great cities, which afford most promising rewards for judicious consideration. No business opening was ever presented to a man with money and energy to invest, which promised more immediate and desired results than our homeland presents to our church for home mission enterprise.

The question of investment is a large one and needs only wise direction, conscientious and consistent following, and co-operative support by the whole church. Chicago will some day be the financial

center of this country. Our church needs to look westward. not neglecting other points which call for recognition.

St. Joseph, Mo.

Home Missions, a Good Investment for the United Presbyterian Church.

By Rev. W. A. Spalding, D. D.

The Home Mission work of the United Presbyterian Church, or of any church is so closely connected with the church's vital activities; it is so much the church itself, that it is difficult to hold it off at arm's length and think of it as a something segregated from the church and so speak of it in the light of "An investment."

My theme (which is not of my own choosing) has an apparent equivalent in the oft repeated question: "Do Home Missions Pay?" or "Is it a profitable thing for the church to put as much money as she is asked to do, or as she does, into Home Missions?"

What would you think of a prosperous merchant who was found asking, "Does it pay to put in the money and the energy that results in the larger extension of my business?" How would you regard a great manufacturing concern which had numerous dividend paying branches in different parts of the country, if its management were questioning the profitableness of the expenditure that gave added efficiency and power and income to the institution as a whole.

Men as a rule do not question the wisdom of the United States Government when it expends its millions for making the arid regions of the west tillable lands. Years may not see the money, or even a good rate of interest, returned into the treasury, but the ultimate is conceded to be a building up of the nation, a strengthening of her powers and a development of her resources, making her that for which she exists, a safe place where the millions of our race may live.

It is in some such way that I look upon the United Presbyterian church and her home mission work. Any thing that will widen the church s influence, any thing that will add to her usefulness as an aggressive power for good, any thing that will enable her to make progress toward the fulfilment of the command to give the gospel to the world, any thing that will tend to make the church, as a whole, all that she has been called of God to be, is in the nature of a good and profitable investment, whether we can show a percentage of money returns or not.

In my sixteen and more years of work in the state of Washington, I have seen our church in this state, because of the Home Mission Investments—and in this I would include the Church Extension—grow from two little struggling stations in country villages, to more than two dozen congregations with the larger part of the strategic centers in the state occupied. But merely to occupy the ground has not been all the profit that has come from this investment.

In one of our cities in which sixteen and a half years ago, there had never been a United Presbyterian sermon preached, there are now three churches and a mission, with an enrolled membership of near three hundred and fifty, and between seven and eight hundred in the Sabbath schools.

Nor is the building up of such a membership and the touching of so much of the young life of a whole city with our church's influence and doctoring, all that has come of this investment. About a year ago I was in that city, attending the fifteenth anniversary of the organization of our first church, and one day was riding up along the hill-side with one of the leading physicians of the place, who had invited me into his carriage. The doctor is a prominent member of one of the great denominations, and of one of the larger churches. Our conversation leading up to it, he pointed down to our First Church building and said. "We may talk as we please of what the churches are doing for this town, but that little United Presbyterian church is the greatest moral force in this city today." To my way of

thinking it is worth all that home missions have cost to have such testimony as that if it is true, and I truly believe that the doctor knew what he was talking about.

I do not know how much the United Presbyterian Church expends in her home mission work from year to year as compared with the actual money returned from the so-called home mission churches, and I do not think it matters. I am not sure that it is honoring to God to be putting his work all the while on the commercial basis. What I do know is that the "Place of Thy tent is being enlarged." The sustaining cords of the Lord's tabernacle, His church, are being lengthened and her stakes are being strengthened; she is spreading abroad on the right hand and on the left, so that in God's time her seed shall possess the nations, and can you think of a better income from the investment than that.

The Hon. Wm. Jennings Bryan in an address in our city a few days ago took occasion, in speaking of his observations of the mission work done in the Orient by our American churches, to say: "If for all the millions spent in missions there should be only one soul saved I would say it paid, if that soul was *my* son." And three thousand people cheered the sentiment to the echo. The great west, aye, every plot of home mission territory east or west, north or south, has in it the boys and girls from Christian homes of the older Christian communities. Many of these are unsaved, and if to be saved, it will be through the agency of the home mission work. All the money thus invested you would consider a paying investment if only one soul were saved and that soul your son or daughter. Now please remember if not yours, it is "somebody's child."

I am not supposed, in this article, to be looking toward the foreign field, and yet with my work on the outer rim of our own land, an edge that impinges sharply on the Orient, I find myself intensely interested in the foreign mission work of our church, and as I think of that phase I see that the only hope for an aggressive and successful and abiding foreign mission work is a strong, active, well supported and ever extending work in the home field. Does it pay for a man to put a good, strong, thoroughly-footed and sufficient foundation under his great and massive building at whatever cost for its settlement? It so, and if nothing less will pay, then from every standpoint, even that of the foreign mission work, it pays for the United Presbyterian Church to invest in home missions, and make of it her FIRST CARE, for home missions is the foundation of the church's whole superstructure.

But the money investment is not the only consideration for the extension of the work in the home mission field. The lives of ministers and especially of minister's wives have to be set over to the expense account, so strenuous is the work, and so great has been and will continue to be the sacrifice. To give names would not be pleasing to those who have not counted their lives dear unto themselves and so have joyfully endured, looking for the recompense of reward, but could you ask them they would say, every one, that the investment even of life was good.

I am sad today as I write for I read in the press dispatches that God has called home to himself my old college mate and friend, Dr. Gilchrist, Secretary of the Home Mission Board. May God give us a worthy successor of this worthy servant who has literally given himself an investment of the Church for Home Missions; and do you not believe that when we know all the results that God and eternity holds yet unrevealed, that even this was a good investment. I do.

Seattle, Wash,

Some Methods

That have been successfully used by Missionaries.

By Miss Florence Shaw

THE WORK of the home missionary is a very important one and especially is it needed in our cities and thickly populated communities.

None but those who have engaged in this work have any conception of the great need, also the difficulties in the way of one who tries to lead these lost and wandering ones to feel the need of a Saviour.

The missionary is sent into a Godless or indifferent community and, with God's help, tries to lead some to a better life in this world and give them through the gospel, a promise for the life eternal. Some take Christ at His word and believe His promises, while others turn again to their own wicked ways.

The first work of a missionary is to come in touch with the homes and learn the environment of each. The city missionary tries to gain the respect and confidence of the parents and the love and good will of the children. Many are the stories of trouble and sorrow that are poured into the ears of the missionary, as she goes from home to home; stories of lives wrecked, of suffering wives and mothers, of neglected children. It is hers to offer sympathy, reprove, if necessary, or look after the needs of those in want. The missionary has an opportunity to spread the gospel by means of leaflets and tracts and by distributing Bibles and parts of the Bible.

Many think the distribution of leaflets and tracts almost useless, but we believe many a soul has been started on the right road by means of these, especially among our aliens, who receive these tracts in their own tongue.

When the homes are visited, an invitation is always given to attend the services on Sabbath and those held during the week. The holding of meetings during the week always increases the attendance on Sabbath. Various kinds of week day meetings have proven a help in increasing the attendance at Sabbath services.

The holding of kindergarten classes once a week for the smaller ones, sewing classes for girls, and the formation of boys clubs, have been notable helps. The worker is able by such means to meet the children and to become better acquainted with them; to teach them something useful and to gather them into the Sabbath-school. The Sabbath-school is acknowledged to be the greatest help in building up our mission stations.

For the young people and older ones there is the weekly or monthly social, where the false impression some young people have, that a good time and religion do not go together, can be obliterated. Night schools for young men and women have been a great help in some localities. Then there are the mothers' meetings, which are very successful in some communities and have been the means of bettering the home life and bringing many to Christ. The organizing of different societies, both for younger and older, are perfected when the way seems clear, and many such organizations in our missions do work that puts to shame the work done in our well-established churches.

Aside from the work done by meeting the people in a public way, the missionary does, perhaps, her most effective work when sickness or death enters the home. As she cares for the sick she can tell of Christ who healeth all diseases. As she stands with the widowed mother and looks with her on the dead face of the husband and father, she can point to the Father in Heaven who remembers the widow and the fatherless in their affliction. Thus also the missionary learns to go to Him more often in prayer and lean more and more on His Almighty Arm.

What is our Church doing for the Foreigners within her Bounds?

By Mary A. McKee.

THIRTY MILES north of Pittsburg, by way of the Plank Road, lies the beautiful town of Butler. Snuggled in among the hills beside Connoquenessing Creek, it slept tranquilly, like Rip Van Winkle, not caring to disturb itself as to the world beyond, until the commercial advantages of the great corporate industries of the Steel Car Company came in to its midst and now Butler is humming with the activities of manufacturing, and with this are brought all the changes which such industries create. Especially noticeable are the strange people. Alien races are colonizing now by the hundreds where before only occasionally a foreigner was seen in Butler.

Going down Jefferson street to Elm any evening, the homes and surroundings remind you of an old Italian town; houses and fences broken down, yards having no care and the general appearance is poverty and negligence. No shrubbery or vegetation anywhere are to be seen, except maybe a flaming stock of hollyhock or a morning glory vine struggling up the fence. The homes are scantily furnished; a stove and some kettles and pans, afford the conveniences of a boarding house, yet the number of persons accommodated is astonishing. Entering one of these homes in the evening, you will meet the toilers coming from their day's labor; others in preparation for the "night shift" carrying their bite of bread —maybe a slice of meat in their pail. Women are hurrying to serve those waiting for their beans and soup. From ten to twenty of these laborers often are found as boarders in one of these poorer Italian homes. Children, poorly clad and fed, find life s enjoyments with all the rest of healthy youngsters.

If it is the Sabbath day, men spend the time gambling, drinking and using profane and vile language—all this in the midst of Christian civilization. We can have no appreciable idea of the depths of sin in the communities that are left without the influences of the gospel. We boast of America and her opportunities offered to the down-trodden, and, seeing what is actual and real, convinces one that the crying need is a free gospel for these aliens at our doors. Not only in Butler, but also every place where factories are employing large numbers of working-men, especially foreigners, has the church an obligation.

These foreigners at Butler are kind-hearted people, susceptible of kindness and welcome any effort made in their behalf. They are also shrewd and quick to perceive any insincerity; hence it behooves every one wishing to benefit these neglected neighbors to be honest and unselfish in their purposes to help them. Many of them practice dishonesty and deception, being encouraged in this by the influence of the insincere religion, they have believed in, to pardon them even though they continue their unholy practices.

The Sabbath as a day of rest is almost unknown to many of them. Many are required to work seven days in the week, and often do 24 hours work without rest when changing from day to night or night to day "shift." This of course is no fault of the foreigners: it is the condition he meets when he comes to many of our manufacturing centers seeking work. The disgraceful shame and worse still, national sin, is that such requirements are made in order to conduct large business enterprises in our Christian America! These are some of the conditions in our Italian community that the women of the United Presbyterian

Church met when they began work eighteen months ago.

THE NIGHT SCHOOL

was opened through the leadings of Providence. "Tony," whose picture is here given, was stirred with ambition to become an English scholar. He went to the Catholic priest who refused to do anything for him. He then offered his shoeshop to the Women's Missionary Society, for a school. Very soon his little room was too small to accommodate all who came; then we were obliged to move to larger quarters. By this time it was clearly manifest that a minister of their own nationality was needed to care for the Christian work in addition to what

"TONY" COLOSSOMO,
Promoter of Night School, at Butler, Pa.

was being taught in the night school. The English teachers do the best work in the night-school, but the Italian minister must need be employed in anticipation of the religious work growing out of the week day teaching.

Rev. J. B. Fortunato had been the counselor in all this undertaking, consequently when approached for his advice concerning the necessity to enlarge the accommodations and extend the work through a prospective pastor, he had the right man for this field. God certainly has guided Pastor Michael Reusetti—as

Pastor Michael Reusetti and wife, of Butler Italian Mission.

he is called—to become the spiritual advisor for this community. Soon after his arrival some of the fruits of our labors were gathered into the church. Eleven on confession of their faith in Jesus Christ united with the church at our January communion.

The night school, Sabbath-school and church are now organized and we are waiting for the organization of the industrial school, which is so necessary to reach the women. They cannot be persuaded to attend night school among the men. The children must also be taught many things. Their attendance at English services in their "Cheisa" (church), to which they point with pride, is remarkable. When you know what it costs some of these people to confess Christ among their fellowmen, our sacrifices are not worthy of being mentioned. Working in the midst of these people gives a larger appreciation of the power of the gospel to save and uplift mankind. Their liberality and devotion gives assurance that in due time an Italian church will be built as an evidence of their own purpose to carry the gospel to their people.

Remarkable Change

has taken place where families have been touched by the influences of Christianity. Passing along these streets where the mission has influenced the people, and looking into the homes of those benefited

by its place in their colony, you meet the smiles of the mothers and friendly greetings of the children, where, before the mission was established, these same persons would hide from fear of strangers.

Drinking, gambling and fighting are not seen in these homes where the influences of the mission has entered. Thursday evening, the weekly prayer-meeting is held; here they meet to pray and give testimony to their faith; they sing the Psalms and read passages of scripture that appeals to them.

Such are some of the wonderful changes in the past few months. We are only responsible for faithful sowing; some of the seed may fall on stony ground and some will fall among the thorns and be choked out with the sins these poor people find at their doors, licensed by our Christian citizens!

Much of this faithful work we believe will will bring its sixty and hundred fold.

To the women of the United Presbyterian church there is in this work an "open door." How shall we meet this obligation, other than giving to these "foreigners" who are now our neighbors, the privilege of becoming Christian citizens, teaching them not only the ways of good, wholesome livelihood, but also teaching them to become better citizens through the blessings and comforts provided in the gospel of Jesus Christ.

Butler, Pa.

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Owing to a misunderstanding we are not provided with all the material we hoped to furnish our readers on this important topic. The following extracts from Special Work Among Foreigners, by Wm. Taylor in United Prebsyterian, Jan. 17, 1907, furnishes our readers additional proof of the necessity to provide for this important work on a larger scale than heretofore. Much is being done in Pittsburg and neighboring localities, but all the foreigners are not located within the bounds of Monongahela and Allegheny Presbyteries.—Eds.

Special Work Among the Foreigners.

By Wm. L. Taylor, Reform Secretary.

The committee appointed by the Men's Leagues of Monongahela Presbytery to discuss "Neighborhood Work and Special Work Among Foreigners," at the recent presbyterial convention submitted the following suggestions and recommendations:

There are more than a million foreigners coming to our shores every year, who know nothing of our government, or institutions. What are we doing to Americanize them? This is not merely a missionary question, but a patriotic one as well. Coming from every clime, country, condition, they are good, bad, vicious, virtuous, strong, weak, skilled, unskilled, Christian, Infidel, Jew, Pagan. What they will be and do will depend upon what the American Evangelical Church does for them now. Some one has said "that immigration may be a peril, or a providence, according to the point of view."

WHAT ARE WE DOING *to teach them about Christ?* his life, his death, his resurrection, and the descent of the Holy Spirit and his operation on the heart of man. To teach them not only the way of life, but some useful trade, or occupation. The census of 1900 shows that there were 10,250,000 foreign born, and if the census were taken today there would not be much short of 14,000,000. Add the children of foreign parents and it will reach 35,000,000 to 40,000,000, or 46 per cent.

WHAT ARE WE DOING in our neighborhood along missionary lines? The Italian mission has a membership of 62, and an average attendance of 100. Steubenville has a membership of 34 and an average attendance of 35. Butler has 11 members, and an average attendance of 35.

The French Mission of McDonald has a membership of 108, and an average attendance of 175. The Industrial School of Traveskyn, with three teachers and Rev. D. V. McClelland as principal, is limited in usefulness by the room they have, a hall for day school, Sabbath-school and preaching service.

WHAT ARE WE DOING *to teach them morals*? You cannot teach them morals without religious belief. Hence, the need of thorough Christian training. The mental and moral training will follow. Think that one out of every 80 of our population came to this country in the last year! Imagine 2,800 coming into the "Land of the Free" every 24 hours for 365 days of the year, or 20,000 weekly, marching into this country of civil and religious liberty. Out of this number 230,000 can neither read nor write. The unskilled laborers will number 430,000, servants 125,000, with children under 14, numbering 232,000, or a total not far from 790,000. Then we ask with all seriousness, *What are we doing* for this multitude?

. . . . We will make no attempt to discuss the relative importance of Foreign and Home Missions, but we can say that neighborhood work is important, not only to the people whom we seek to reach and help, but to ourselves as well. Upon it depends, to some extent, our political and moral well-being.

. . . . Of course, each neighborhood has its own particular conditions, but every method will fail that does not tend to cultivate true manhood and womanhood. Our aim is to make better brothers and sisters, better citizens and friends.

It helps to fulfil that great promise of God's word, "He shall see the travail of his soul and be satisfied." For years multitudes of foreigners have been pouring into our cities. They do not understand our language, they need to be taught and brought into sympathy with our institutions. This can be done best through the means of district work.

Each one converted carries the gospel to other sections and even across the sea. A worker says: "I was once privileged to be superintendent of a mission Sabbath school. It began with a few pupils in a bedroom of one of the worst homes of our city. But out of that home came, as a result of the work, a young man and a young woman, Christians, and are now filling responsible positions.

I call to mind others, and can gratefully say, that in that little room was laid the foundation for the character of some noble men and women. Let us stretch forth our hands in friendliness. Let us water our little garden and our influence will go into every widening circle until "all ends of the earth shall turn to God the Lord."

Manual Training.

I think from a close study of the question and from living among the people for the past three years, that manual training, for the young generations, at least, is the key to the situation. The people, I find, do not come to America to improve their religion, and rather resent any interference with their religious belief on the part of Americans, but where we come in contact with them in some form of manual training for the people to fit them for useful citizenship, we soon have entered into their hearts, and then an opportunity is offered to teach them of higher things. We have three teachers employed most of the time for the past year, and the contact of these Christians, seven days in the week, cannot but be very helpful to them in choosing to lead the Christian life.

Neighborhood work is closely united with the Home Mission Board. We are sorry that the contributions to this board fall so far below the appropriation made by the Assembly of 1905. The deficit is in the neighborhood of 38,000. However, this board with this deficit staring them in the face shows a greater gain than ever before in its history. There have been twelve missions which reached the point of self-support. Eighteen new missions have been started; the accessions to the missions, too, have been encouraging, as there has been a gain of 13½ per cent. during the last year. This board should not have a deficit as there are so many needy fields. It is reported on good authority that there are towns in the West and Northwest of 300 inhabitants equipped with saloons and other allied institutions of evil, where the gospel has

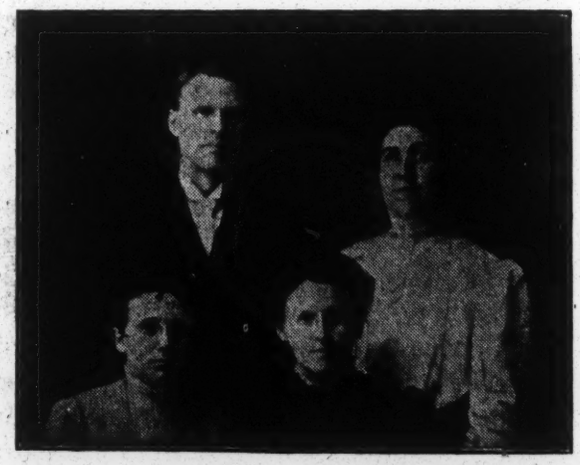
not been preached for twenty years. Then it is so closely related to the Church itself. The life of the Church is its missions, therefore it should be liberally supported. A church that is not missionary in spirit is a dead one.

Our Church has been missionary in spirit in a large degree. As 680 congregations have been started by the Home Mission Board, or two-thirds of the entire congregations of the United Presbyterian Church of America, and they also represent 70 per cent. of its membership and 75 per cent. of the money raised for missionary purposes.

Therefore, since neighborhood work is synonomous with mission work, we recommend to the Men's League of Monongahela Presbytery, that it should devote more time and contribute more money to this work. It is also recommended that the General Assembly should appoint a missionary board to work supplementary to the Home Mission Board that will keep in touch with the workers and the work, and make suggestions as to its needs. The duty of this committee would be to make recommendation as to the field in their respective neighborhoods. We also would recommend to Monongahela Presbytery that religious literature should be furnished the workers to be distributed to the various nationalities in their own languages, so far as practicable.—*United Presbyterian.*—(Adapted.)

Mission Work Among the Mountaineers near Camp Creek, Tennessee.

BY MISS GEORGIA HAY.



Mr. Hay Miss Davidson
Mrs. Hay Miss Georgia Hay

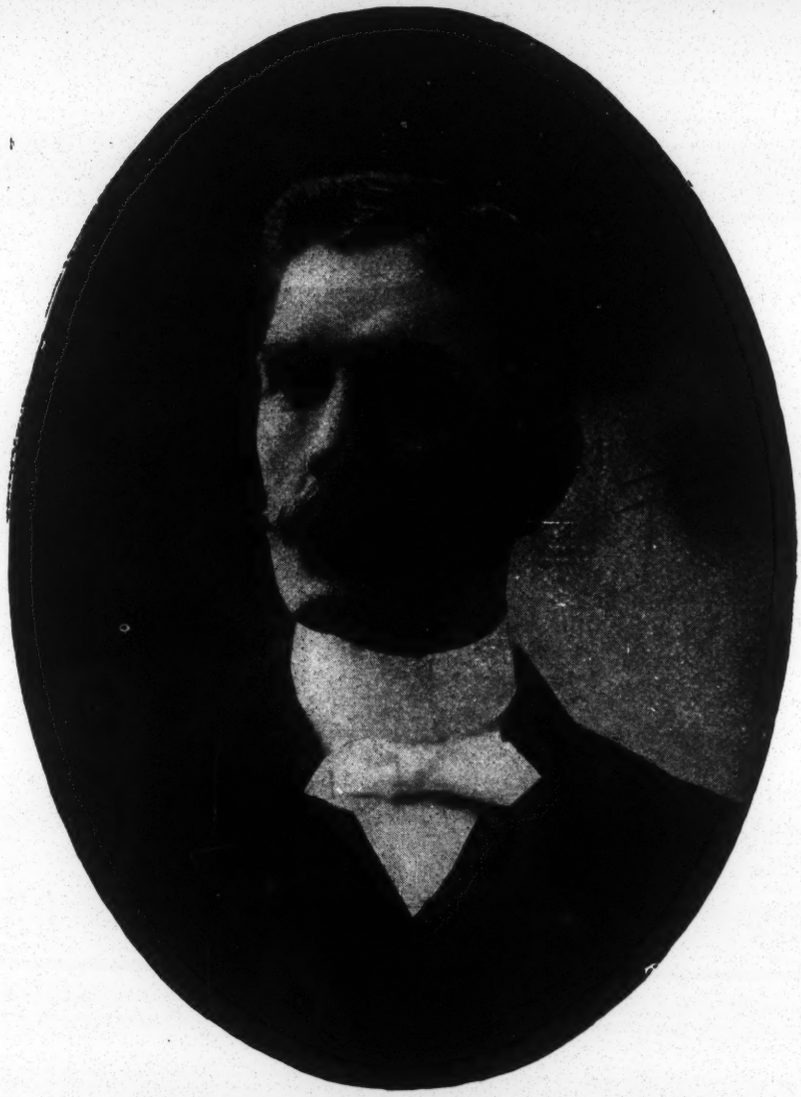
MY ACQUAINTANCE with the mountain people has only covered a period of three months but, given the right conditions, one can become pretty well acquainted even in so short a time. Our work lies partly in Camp Creek Valley and partly on Nolachuckie Mountain above the valley. Of course "up North" we would call it all the mountain work but here there is a sharp dividing line drawn between the valley and the mountain. The valley people consider the mountain folk "pore," and "no account nohow," and the mountain people say the valley folk are "proud," and "always a tauntin' we all because we're pore." But they are all "kin," and the same names prevail in mountain and valley. The men and boys are ahead of the women and girls in some ways. The one idea of a girl is marriage and very many marry at the age of fourteen. "Girls," as one woman informed me, "Don't take to schoolin' nohow."

In the valley are many nice houses but the best of them are built on the plan of a doll's house or a chalk box and daylight can be seen through them almost anywhere. Nearly all the mountain cabins are made without windows and with two doors, one on each side of the house.

HAND LOOM IN A MOUNTAIN HOME.

Missionary Review.

A TYPICAL MOUNTAIN HOME NEAR ASHEVILLE, NORTH CAROLINA.



REV. ALEXANDER GILCHRIST, D. D,
Late Corresponding Secretary of the Board of Home Missions.
Entered into Eternal life January 27, 1907.

"And in God's house my dwelling place
With Him forever more shall be."

The furniture is generally a chair or two and an oil-cloth-covered table and a bed. In the one-roomed mountain cabins there are often three beds.

In many of the houses the rough logs are nicely covered with newspapers and decorated with everything imaginable from Sabbath-school cards to strings of pop-corn.

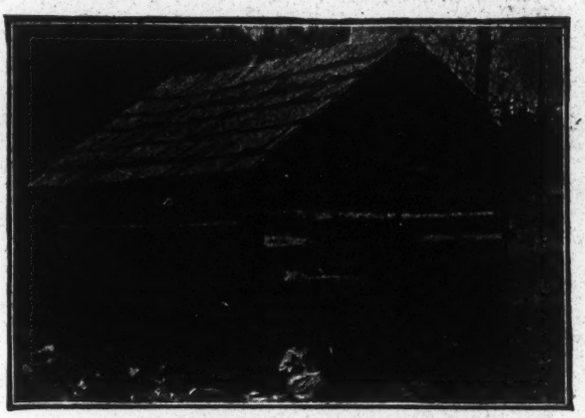
The families are always large and nine or ten children in a two-roomed house does not leave much room for furniture. They live largely on sweet potatoes and corn bread with the variation of soda biscuit and strong coffee. They have game quite often, as the mountain man lives with his gun on his shoulder. If they hunted less and worked more they would not be so "pore." The women do a great deal of the work and the field work in the hot summer is hard on them.

The principal crop is tobacco and as it is always wise to patronize home industries, almost every man, woman and child use it in some form. They begin as soon as they begin to eat.

The women are much worse than the men, or at least it appears so to us. Their idioms of speech are many and amusing. I asked a girl one day if there were many at the meeting and she told me: "Yes, there were right smart of a several." If you ask them how far it is to their homes they will tell you either that it is "right smart of a piece," or "Jist over yander a ways." They never go home from any where they "Jist go down the road I reckon." When two people part company one of them always says, "Go home with me?" and the other replies: "Can't, I reckon you come with me." And this brings forth: "Can't I reckon." They always say "Nary one," for none, "baar' for bear, "hit," for it and "kaow" for cow. One old lady invited me to come and see her. "We're pore," she said, "but we don't mean a bit o'harm by it." One of my bright boys said one day that it was just "Appalachian language."

They are very religious. Sabbath-school work and children's meetings are a delight, and nothing draws such a crowd as a "preachin" except I must add from recent experience, a Christmas tree. But their religion is mostly noise and "backsliding." Yet they are so reverent and fervent that I am convinced it is ignorance, not meanness, that is their trouble. They have not been taught that religion means separation from sin, and hence the morals of the mountain taken as a whole are as bad as the slums of Clark street, Chicago.

The work on Camp Creek has been in progress for more than two years. Miss Davidson and Miss Hartwell have a



A Mountain School, Lunch Time.
Missionary Review.

large and flourishing school and Sabbath-school as well trained and orderly as any Northern school I ever saw. One of their girls they have sent, at their own expense, to Tusculum College, where she leads in her classes. Half a dozen of their boys started to Berea a few days ago; and yet as a Camp Creek man said the other day, "Two years ago we all were just as wild as the mountain folk." But as my work lies up the face of the Nolachuckie, a distance of four miles or more, I am compelled to say in defense of my people, that, give the mountain folk the same kind of school and the same kind of teaching and in two years more they will excel the valley with its two years start.

When we came here three months ago to help Miss Davidson and "gain valuable experience," the plan was that both

A Mountain Scholar and His Upright Farm.
Missionary Review.

my brother and I should work in Camp Creek, but the first Sabbath we were here, Miss Davidson took us up the mountain four miles to a little place called Shelton where there was a Sabbath-school. The furniture consisted of half a dozen slab benches and a stove with an enormous sand box under it. It was altogether an unnecessary convenience, for the floor was much nearer to every one and we literally had to walk through pools of tobacco juice to reach the door. We had Sabbath-school after a fashion, (which I wish I had space to describe) and then my brother preached; and after they had begged us to go home with them and told us how "powerful glad they were we had come" and urged us to return, we went home. We went every Sabbath after that and they were very anxious for a school and the need was so great that the girls decided that they would get along as they had been doing and I should go up there. So we told them if they would make some desks and take out the sand box we would have school.

Indeed if there is encouraging work anywhere, it is the mountain work. Two months ago one could not find a place to step for tobacco juice; now scarcely any one spits in "meetin." At first the children brought tobacco leaves in their dinner baskets as a matter of course, but now tobacco is recognized to be in the same list with swearing and fighting and a plain sin not to be tolerated. They lovethe school dearly and are very proud of it. One man said to us after the Christmas tree: "When you all want land to build on, the deed's ready." At the special meetings held some time ago on Camp Creek and in the weekly Sabbath services both here and at Shelton, twenty-eight have accepted Christ. Every- thing does not always go smoothly as the devil is very busy both in mountain and valley. The Hard Shell Baptists had a "preachin" and warned all the children away from the Presbyterian school. They told them we taught them free but later on we would come and take away all their land.

Of course they do not understand or appreciate what is done for them. My brother preaches twice on Sabbath and teaches three times, besides walking ten miles, and through the week looks after the wood and water and food supply and the souls of the people. yet they keep wondering what that man finds to do and why he don't "help you all teach." Only yesterday a woman told me "she reckoned we didn't have much else to do but visit." With all the inconvenience there is no work anywhere that is so promising, and will yield such large returns than the work among the mountaineers.

Greenville, Tenn.

NOTE—Mr. Moses Hay and Miss Georgia Hay, of Westchester, Iowa, after completing a course of training in the Moody Institute at Chicago, went to the above place under direction of Home Mission Board to gain valuable experience and co-operate with Miss Davidson and Miss Hartwell, who were already in that field under care of "Soul Winners." Miss Hartwell has since become the wife of Mr. Hay, and we doubt not will bring to his work valuable experience for future labors. This is our first message from a new work which we hope is soon to enlarge into adjacent and needy territory.—EDS.

Methods Employed by Mormon Missionaries.

By Rev. S. E. Wishard, D. D., Secretary of Presbyterian Board.

THEY pass as very pious saints, claiming inspiration for their teachings. They profess to believe and use the Bible, but in reality only use such passages as they can pervert.

First: They use the phraseology of Christian ministers, but put a different meaning into the words. As an illustration. they say in the first article of their creed, "We believe in God the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." That sounds well, but the explanation of that article is this: "Adam is our Father and our God, and the only God with whom we have to do. Jesus Christ is the son of Adam and Mary, by natural generation. He was not begotten by the Holy Spirit."

"There are several subtle fluids as electricity, animal magnetism, the Holy Spirit." This is taught in Utah but denied on their mission fields out in the States. Mormon missionaries persistently deny the existence of polygamy in Utah.

Second: They represent Utah as a very paradise. They profess loyalty to our country but plot secretly to put their apostles in power in the government. Their high officials can take an oath against our government. All of this they deny and cover up.

Third: They ingratiate themselves into the favor of uninstructed young Christians, then attack their views on baptism, discourage and distress them, then offer them this new salvation. They claim that they are the Apostolic Church restored; with their earnestness and zeal and "much fair speech" they beguile unwary souls.

In this great world God has given us three great institutions, the home, the church and the state. Mormonism strikes at the divine order of the home. God made the home, founded it on Monogamy—one husband and one wife—"male and females," NOT FEMALES. "For this cause shall a man leave his father and his mother and cleave unto his wife," NOT WIVES. Mormonism smites the divine plan of the home, polluting and destroying it with polygamy.

God founded the church on Jesus Christ, the chief corner-stone. Mormonism founds it on revelations of Joseph Smith, and a corrupt and licentious priesthood. Civil government is an institution of God, for the protection of the person and property of the citizen. The rule of the government is in the hands of free, intelligent citizens. Mormonism claims that there is no lawful or authorized government but that of the Mormon prieshood. Hence Mormonism smites God's plan of the home, the church, and the state, and when these are destroyed our national life is gone.

Let Americans wake up and help our heroic missionaries break the power of this treasonable organization.

Salt Lake City.

Mormonism as It Really Exists.

It is true that the greatest injury to the public is in the practice of crime and in teaching that the crime is moral in religion and honorable in law. That relatively obscure Mormon, who would merely sin and deplore his error as being a personal weakness, and who warns his children and his fellows against it, is not as dangerous a menace to society, as the man who stands in the pulpit and says: "I sin in the face of men and yet am I holy in the sight of God, and if you, my brethren and sisters, would attain to excellence and honor such as I possess—power, pelf, wealth, emolument, the adulation of the world here and the place of a God hereafter—you must follow my example."

This is the one the community should be after and he is the one the community should overtake with punishment.

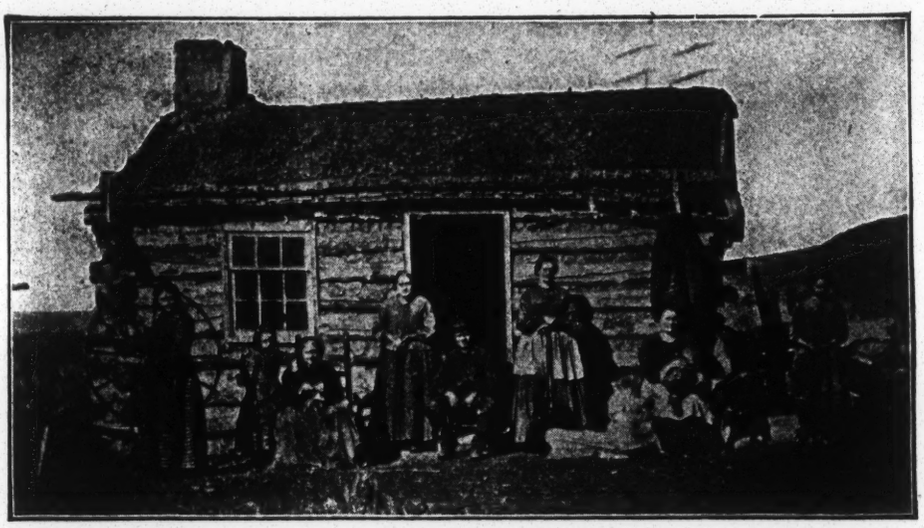
For all their other sins sink into insignificance compared with his.

Joseph F. Smith, the president of the Mormon Church, (and to whom the above refers) is living with *five wives*. Eleven children have been born to him since 1890. Not one of his *forty-three* children have been registered in Salt Lake City. —*Home Missions*.

Boston, Mass., September 25:—New evidence of the fact that the Mormon Church has instituted a wholesale system of importing handsome young women into this country from Great Britain, Germany, and Scandanavia, to become Mormon wives, has come to light in the arrival of the steamship "Arabic" of the White Star line with a band of twelve elders and fifty-two young women converts. Out of the group twenty-two are being taken to Utah to marry. Most of them can not speak English. They have been thoroughly coached and, acting under instructions, they refuse to give their names to reporters or interpreters.—Ex.

The United States has been slow to receive the evidence in the case of Utah; *slow to cast out from its midst the monster which is already beginning to affright foreign countries*. Just recently an emissary from the Kaiser was here to study Mormonism in the interests of the Committee for the Suppresssion of the WHITE SLAVE TRAFFIC. This emissary says the great menace to the young girls of Germany is Mormonism. "The Mormon missionaries have been forbidden entrance into the Kaiser's realm, but undaunted, they go as students, artists, tourists, and spread their doctrines and lure young women to Utah. . . . . .

The famous case of Susan Henry, the little eleven-year-old Scotch girl, who came into the port of Boston as the captive of a Mormon Bishop of Idaho, and was rescued by the British consul and sent back to her own people, has brought out the evidence from the Commissioner-General of Immigration that young women from the northern countries of Europe are brought through the port of Boston "by fifties" as proselytes of the Mormon church.—*Home Missions*.



Missionary Review.

LATTERDAY SAINTS.

Mormon Polygamy in Low Life in Utah. The Home of an Obscure Morman with Five Wives and Children.

More and more it is evident that the Mormon church under the leadership of Reed Smoot is making a desperate effort to get control of both the political parties of Utah. We have something to fear from the following.—Eds. . . . "The

government of the United States will be as powerless in the future as it has been in the past to enforce the anti-polygamy law."—George L. Cannon, *one of their prominent polygamists.*

——

Polygamy is the faith that shall revolutionize the whole country, and will make the United States tremble from head to foot.—*Mormon Leader.*

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I say as the Lord lives, we are bound to become a state or an independent nation by ourselves. If they get rid of polygamy they will have to spend $300,000,000 for a prism and roof it over from the Rocky mountains to the Sierra Nevada—*Mormon Leader.*

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The whole state of Idaho, rightly named the "gem of the mountains" is struggling in a death grip of the Mormon hierarchy. —Ex.

The Value of A Parsonage to the Home Mission Work.

GEO. WHITESIDE, Evanston, Ill.

AFTER living seven months in the new parsonage it is with a good deal of pleasure I comply with the request of the editors of the Women's Magazine to write on "the place of the parsonage in the Home Mission work."

First of all I may say that had it not been for the Parsonage Fund of the Women's Board, we would not have a parsonage. We are glad for this opportunity of expressing our appreciation of what the Board has done for us and wish for the success and growth of the movement as it is now operated.

Possibly a little personal history would not be amiss here. The first house we occupied on coming to Evanston was outside our field, but it was the best we could do. In seven months time it was sold, so of course we were obliged to move.

The second house we lived in for four years, when the auctioneer's hammer was once more raised over our heads and a notice to move was expected at any time. For both of the houses we paid at the rate of twenty-six dollars per month rent. We found them in very bad condition and spent both money and many days of hard labor to make them fit for the habitation of man. To be obliged to move, with no place within bounds to move to, seemed to be the approaching situation.

It was at this point we woke up to the parsonage project. A congregational meeting was called, the indorsement of Presbytery was secured and our application for aid was sent into the Women's Board. This aid being granted, the parsonage soon became a reality.

The place the parsonage fills in home mission work is a very important one.

1. The parsonage adds permanence to the work. The tent and hall life of an organization is beset with many trials. Not the least of them is the prejudice to be broken down in the minds of a great many who have prophesied failure. When the church is built, a long step has been taken in the establishment of the work, but when the parsonage is added, the false prophets and their influence are scattered to the winds and the organization is now in position to have some influence. The parsonage is an addition to the work which not only wins the confidence of outsiders but also strengthens the faith of the members and encourages them in the work.

2. The parsonage utilizes all available resources and prevents waste. We have paid almost fourteen hundred dollars

rent since the work was started in Evanston. Most of this went to a man in New Jersey whom we have never seen and up to the time we moved into the parsonage we seemed to be very little benefited by the outlay. This was poor policy, if not bad management. I am glad to say it has been stopped and for every dollar of outlay now, we have substantial returns and can write across our receipts: "Value received."

The economy of the parsonage is also seen in our case and in many other similar ones in the fact that we had one-half of our church lot lying idle, the ground for which was paid eighty dollars per front foot. There was the privilege of a lot to build on free of cost. Thanks to the Board of Church Extension for this. To improve the lot was to utilize our resources and conserve them to the good of our cause. Why then is this not the wise thing to do?

3. The parsonage lends promise to the future of the work. For this reason the people believe in the movement and will give their money to help build them. Our parsonage cost thirteen hundred and fifty dollars more than the amount of our loan from the Parsonage Fund. This amount had to be raised largely outside our own congregation and in not a single case did any one refuse to contribute, be- cause it was a parsonage we were building and not a church. While we all agree it is a satisfaction to know the landlord is not planning to raise the rent or to give notice you must move, after all it is well understood the parsonage is not so much an expedient for the missionary as for the good of the cause. It is an excellent investment for the congregation and the future interests of the work. In our home mission work, while the parsonag is a great convenience and blessing to the missionary in charge, still we must close our eyes to luxury and reach out for expediency and utility. For after all has been done that our excellent Boards can do, to win success there remains the duty of the missionary to stand by the work with all the energies his physical strength will allow. "There is no royal road to learning" nor is there any flower-strewn path to building self-supporting congregations.

The parsonage idea is growing into great favor and we bespeak for the movement the hearty support which it deserves of the entire church. To remove a parsonage from where it has been established would be to give the work a shock it ould not recover from soon. How then can the best work be done when there is no parsonage and when the fund is overdrawn and there remains no money to help them, the parsonage movement of the Women's Board is one of the unique blessings of our denomination and deserves the liberal and enthusiastic support of every loyal United Presbyterian.

EVANSTON.

The Evanston parsonage was completed about the middle of June. There are practically ten rooms in the house and a bath room, also an attic and cellar. It is located on the rear of the church lot and faces Wesley avenue. In the large trees in front of the house nature has done

EVANSTON U. P. PARSONAGE.

wonders in making an ideal location for a home. The house is a model for convenience throughout and strictly modern. It cost $3850. The congregation is greatly delighted with the parsonage project and cheerfully recommends others to go and do likewise.

Editorial.

First Women's Missionary Society at Roosevelt, Oklahoma, Rev. McKnight Pastor.

The mercy of the Lord is from everlasting to everlasting upon them that fear Him and His righteousness unto children's children, to such as keep His covenant, and to those that remember His commandments to do them.

This Home Mission number carries with it many appeals for our church in behalf of the work surrounding it. There are other grave subjects we have scarcely referred to: "Immigration" is one. Our nation is cordial to every one having principles of industry and loyalty. Any other motive is a menace to our civilization and only the truest principles and obedience to such among ourselves can we hope to influence the questionable immigrant, when once in our country. Intemperance and polygamy are two other monster sins we cannot hope to banish, with Indifference, another prevalent evil.

In Reed Smoot's case, United States Senator from Utah, so long before the public, terminated to the dishonor and disgrace of the American christian home—dispatches say that "senators rushed to congratulate Senator Smoot after the result of vote taken was announced." There is nothing that is so perniciuos and in-

siduous in its influence as the laxity of the principles upon which this government was founded. Further information and cause for alarm will be given on future pages to our readers concerning Mormonism, and what we have to fear and what we must do if we are not submerged by its threatening influences.

Rev. Alexander Gilchrist, D. D., Corresponding Secretary of the Home Mission Board, died at his home in Pittsburg, Sabbath afternoon, January 27th, 1907, after a lingering and painful illness. In the death of Dr. Gilchrist, the field he represented, Home Missions, is sorely bereft of an enthusiastic, efficient and gifted laborer. His personal appearance, rare talents and peculiar fitness for this great and responsible work gave to the church a most inspiring outlook for the Home Mission work. The strange, yet not mistaken providence, permitting this bereavement to family and church, is only understood when we submit in our disappointments to the unmistakable purposes God has in the care of His children and His church. To the stricken family our true affection is extended.

John Gibson Paton, D. D., the pioneer missionary and prince of heralds of the cross to pagan lands, the hero of missionary labors in the New Hebrides, and the greatest missionary which Presbyterian Scotland brought forth in his generation, except Livingstone alone, lived to the age of eighty-two and then departed in January, 1907, for eternal life. A more extended and intensely interesting story of this sainted missionary's labor will appear in our study of the New Hebrides.

Word has come to friends in this country of the second bereavement to the family of the late Rev. John Crawford, D. D., formerly of our Damascus Mission. Dr. Crawford died last July. His wife took up her home with her only daughter, Alice, Mrs. Robert Haldone West, at Beirout, Syria. On December 12, 1906, Prof. Robert Haldone West died unexpectedly from typhoid fever. He was a valuable professor in the Syrian Protestant College and was only 44 years of age. His wife and six little children and her mother, Mrs. Crawford, meet this bereavement together in the midst of this useful and promising work in Syria. Our sympathies go out to those that are so sorely bereft. We, with them, do not understand the purposes of this affliction. We can though rely upon this promise: "A father of the fatherless and a judge of the widows is God in His holy habitation."

The non-appearance of the Freedmen Directory usually found on the outside cover is amatter of expediency, the space being required for advertising matter helpful to our work. This only occurs in one or two issues of our Magazine and should not lead any one to conclude its service or needs is no more essential. If our readers will hold this in mind and obtain the address from former numbers, when they have contributions to make of clothing, it will avoid any misapprehension in the future.

We regret to learn of the misfortune to our Freedmen work in the late disastrous fire, Vincent Hall Girls' Industrial Home, Chase City, Va. The particulars are at hand but too late for this issue.

Sickness has interfered with several of the secretaries of the Women's Board and made the work heavier for others. We are glad to note the promising recovery of each one and trust their lives are to be continued to the labors so faithfully discharged in the past, and so increasingly great each year.

Twenty-eighth Annual Report of the United Presbyterian Women's Association, a handsome volume containing 176 pages, is at hand. It is almost beyond belief that the labor required to conduct

and provide for the increasing growth and demands of the Women's Association, has from its beginning been of voluntary service and contributions. Since the opening of Columbia Hospital, last June, it alone requires unremitting service and financial management that gives great credit to the Association.

Since the opening to the public of the Columbia hospital, the most gratifying results have been realized in the treatment and care of patients, bringing to the staff and management encouraging confidence that the undertaking of this large institution is like the Orphans' Home and Aged Peoples' Home, worthy of the efforts of the Christian philanthrophy prompting and providing for each new venture.

This annual report should be widely distributed. Only by reading it can one form any idea of the amount of work accomplished and the large number interested each year in this great work. Send postal to Mrs. John McElwain, 715 Beaver street, Sewickley, Pa., Corresponding Secretary, for annual report or any information necessary in forwarding your contribution. One dollar per year constitutes an annual member; twenty dollars a life member.

Our frontispiece in this Home Mission number is Mrs. H. C. Campbell, Secretary of Home Missions and Ministerial Relief, of the Women's Board of Directors. We take great pleasure in giving to our readers the opportunitv to look into the face of our women who labor unceasingly in the management of the Women's Missionary movement of our church. We hope to procure for the Magazine readers all of the secretaries of departments of work. But as in this instance we will be obliged to procure and furnish them without consent of the original.

Form of Bequest.

I do give and bequeath the sum of—— dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequest be of real estate, as follows:

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Miss Elizabeth Caughey, Otto, Pa.

Ministerial Relief.

The name of this department tells its object. We aim to cause a little sunshine to enter into the homes of our enfeebled ministers, and help to care for the widows and families of those whom the Father has bereft of their earthly protector.

This is often done by the sending of a check to the lonely widow; a large box filled with the very articles needed for the children; a good suit of new clothes for the aged preacher; a nice carpet for the room of the invalid; a soft, warm shawl for the neuralgic sufferer; a large fine robe for the comfort of the Home missionary as he rides the weary miles over the Western prairies; hospital treatment for the broken-down missionary; and in many other ways too numerous to mention.

Of course no public mention is ever made of the names of our friends thus cared for. It is a family affair.

When possible we get a list of the most pressing needs and send what will suit best. ALL WE DO IN THIS DEPARTMENT IS INTENDED TO SUPPLEMENT THE AID GIVEN BY THE BOARD OF MINISTERIAL RELIEF.

The Secretary will take it as a favor if those who know of aged ministers or widows or orphans, entitled to this loving ministry, will kindly send the name and address of all such to her, so that their sisters, the women of the Church, may help bear "one another's burdens."

Thoughts Between Conventions.

BY SECOND VICE PRESIDENT.

(The following article should have appeared in February Magazine, but it arrived as we were going to press.)

Vivified with the impressions received in the convention and with the president's "good-bye" still sounding upon the tympanum of our mental ears, we reluctantly turned our backs upon hospitable Des Moines and set our faces toward our respective homes. But that was not the end. Each succeeding year must add a link to the steadily lengthening chain of convention effort. For this reason, the thoughts and prayers of at least a few women turn promptly toward the future. During that part of the interim between the two conventions, which is already spent, the work of making the link which is to fall into its place at Topeka, has been quietly but steadily going on. May I call attention to the fact of this culmination of effort in the month of May through the columns of the Magazine? May I also remind you, its readers, that not alone are the officers, together with those who are to participate in the program, responsible for the success of the convention but that upon you and any who may be reached through you, rests no small portion of the responsibility? You are responsible in the exercise of your right and duty as intercessors in its behalf. We want your earnest and specific prayers. May we have them now? May we have them to the end?

After much thought and prayer our president has chosen "Revival" as the convention theme. Whether or not we are to experience this revival, will depend in a measure upon what the program as carried out will present to those in attendance. Will you not pray that all participants may have throughout their quiet, thoughtful preparation, the guidance of the Holy Spirit; that their final utterances may be such as shall have God's approval; and that they may be used of Him to set every harmoniously attuned heart vibrating with newness of life? The latter request pre-supposes another and necessary condition. These delicate strings of spiritual sympathy must be found, first, in the minds and hearts of the women who occupy delegate's seats. Next, though once removed, there must be a similar responsiveness in the women whom they represent and to whom they expect to return with a message. Whether or not we experience a reviving depends also, in a measure, upon their attitude. Will you not pray that the women who constitute the convention may come with a two-fold purpose—to help and to be helped; that they may have the grace to leave behind anything savoring of cynicism, criticism, or indifference; that they may be unburdened of any sense of unpardoned sin; and that, with a consciousness of free and complete pardon, they may come confidently looking for "seasons" of refreshing from the presence of the Lord?"

Mrs. J. A. THOMPSON.

Tarkio, Mo.

The Topeka Convention.

BY OUR CONVENTION PRESIDENT.

You have, undoubtedly, read the letter of Mrs. Turnbull, in the January magazine, and also that of Mrs. Thompson in this number. Doubtless they have already interested you in the next General Convention.

What greater inspiration can come to our people than when we gather into one vast assembly, and in the knowledge of what has been done, and in the prospect of what is to be done, humbling ourselves before the Great Master, with searchings of heart for our weakness and failures in the past, and pleadings for the outpourings of the Divine Spirit, unrestrained, that we may be enabled more faithfully and joyously to perform our work in the future. breathe in new courage. and set forward with new resolution.

For now, nearly a quarter of a century, these general conventions of the women of our beloved church have been held,

and yet there is reason to believe that not all the means of awakening interest, or the methods of doing the work have been exhausted. Events move rapidly these days and we must be active if we would keep up with them. No where is this more true than in the mission work. The spiritual fire is catching here and there until a general conflagration is breaking which shall manifestly consume the works of the evil one in the near future. The story of missions reads more interesting than other literature. "Truth is stranger than fiction." Let us come to the convention and hear it. Sisters! We cannot afford to miss it.

The great spiritual awakening in our own mission fields, in India especially, and in almost all other parts of the world, call loudly upon us to make this convention one of special interest along evangelistic and revival lines.

For twenty years the full, newsy, spicy, and inspiring periodical in which this series of letters appear, has regularly visited our homes, without missing a single number or increasing one penny in price, or losing one iota of missionary interest. The aim of this series of articles, like that of this magazine, is to create a genuine interest in the work of the women in the heart and the home, the society and the church, and to come and to remain under the influence of the Spirit through the coming convenion. We expect not only to receive a new baptism of enthusiasm and power but to diffuse it, both coming and going and throughout the year. Come with us and we will do you good.

Let no presbyterial think, simply because of distance or for any other cause, that we are not able to send at least one representative who will carry back the enthusiasm of the convention. There is no presbytery that would think of allowing the Assembly to pass without securing the attendance of its own representative. Why should our attendance on the missionary societies and conventions be neglected, when it is really more important having to do with the very tap root of evangelization, and missionary effort. It is time and means we must use, if the Master's work is to be advanced. "The kings of earth shall bring their glory and their honor into it."

Besides we owe it to the United Presbyterians of Topeka, and of Kansas, to send a full delegation to represent our beloved society and church in our first convention of this kind in that city or state—in a state which has always been in the fore-front of the battle for freedom, for morals, and all kinds of reform. Large and enthusiastic conventions of Christian people do help to influence and advance Christianity and spirituality in the society, church, city, state and nation where they are held. Individuals compose all aggregate bodies. Let us help to swell the aggregate by every presbyterial sending a full delegation.

Mrs. W. R. BALDRIDGE.

Special Notice.

The entire edition of maps, "Island World," has been sold and there will be no reprint. I cannot fill any more orders. We regret to make this announcement, although we rejoice that the demand has been so large.

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MAY LEAVIS, Agent.

Thank-offering.

KEEP IN MIND!

WHAT? Twenty-Fifth Anniversary of the Women's General Missionary Society.

WHEN? Second week of May, 1908.

WHERE? Pittsburg, Pa.

WANTED? A Silver Offering averaging not less than ten cents a week from every woman in the church.

HOW GIVEN? Through Thank-Offering boxes at the congregational "Ingatherings" held during the fall of 1907.

FOR WHAT PURPOSE? To help support the one hundred and nineteen missionaries, and seven departments of work under the care of the Society.

Pointed Paragraphs.

Silver Anniversary Boxes.

1. Seniors and Juniors prepare to give the boxes a hearty welcome!

* * * *

2. The old supply of Thank-offering boxes being nearly exhausted, the Women's Board, at its meeting February 5th, decided to order Silver Anniversary Boxes to send out without special orders from societies, as was done for the Tenth Anniversary Offering in 1893.

* * * *

3. Six weeks will be required for the manufacturers to fill the box order, and probably ten days will be needed for packing and shipping them to societies. We trust that by the middle of April fifty thousand Senior and twenty thousand Junior boxes will have received a hearty welcome into the Christian homes of our United Presbyterian church.

* * * *

During the intervening weeks, from March 1st to the middle of April, let every prospective owner of a new Silver Anniversary Box be laying up in store, her silver offerings, ready to pour them into her box the very day it comes into her possssion. What joy there will be in Heaven over the "Silver Shower" for missions.

"Hear the offerings dropping,
Listen as they fall.
Every one for Jesus,
He will get them all."

Good bye "Alexander the Coppersmith." How do you bo, "Mr. Demetrius, the Silversmith."

Since the first Thank-offering of the Women's General Missionary Society was given in 1888, many of the good United Presbyterian women have faithfully patronized "Alexander the Coppersmith." Now in 1907, let every one say good bye to him and promptly make the acquaintance of "Demetrius the Silversmith," and keep him busy these coming months coining silver pieces to lay upon the altar of the true God, for missions at the coming "Ingatherings" next October.

What Shall Our Silver Anniversary Offering Be?

Since this question was asked in the Missionary Magazine of January, from all sides has come the answer: "NOT LESS THAN ONE HUNDRED THOUSAND DOLLARS." SO LET IT BE.

How Can One Hundred Thousands Dollars Be Secured?

BY THE FOLLOWING PLAN :

10	women	giving	$1,000.00	each,	would	be	$10,000.00
20	"	"	500.00	"	"	"	10,000.00
40	"	"	250.00	"	"	"	10,000.00
100	"	"	100.00	"	"	"	10,000.00
200	"	"	50.00	"	"	"	10,000.00
1000	"	"	25.00	"	"	"	25,000.00
1000	"	"	10.00	"	"	"	10,000.00
2000	"	"	5.00	"	"	"	10,000.00
1000	"	"	2.50	"	"	"	2,500.00
1000	"	"	1.00	"	"	"	1,000.00
Juniors		"			"	"	1,500.00
		Total	- - - - - -				$100,000.00

Thus 6,370 of the 75,000 women, whose names are on the church rolls, plus the usual Junior offerings, would bring the desired one hundred thousand dollars into the Lord's treasury by next fall.

Reader, study these figures prayerfully and then study your own possessions and "according as the Lord hath prospered you" decide where you will *at once* place your name, as a grateful giver in God's sight.

THE STORY FIGURES TELL.

FROM APRIL, 1906, TO OCTOBER. 1907.

Forty-one Presbyterials gave larger offerings than they gave in the previous twelve months.

Two of the smaller presbyterials gave offerings that had not given the year before.

In amounts given, Allegheny Presbyterial made the largest increase. In percentage of increase Illinois Southern, Steubenville, Chartiers, Lake, Cleveland, Colorado and Spokane take the lead.

In addition to the above: Caledonia, Albany, College Springs, Beaver Valley, Muskingum, Butler, Princeton, Indiana Northern, Pawnee and Rock Island Presbyterials each gave between one hundred and two hundred dollars more than during the year previous. Argyle, Arkansas Valley, Big Spring, Boston, Brookville, Cedar Rapids, Concordia, Conemaugh, Des Moines, Garnett, Illinois Central, Iowa Northwestern, Keokuk, LeClaire, Los Angeles, Mansfield, Monmouth, Monongahela, Omaha, Oregon, Pittsburg (Kansas), and Wisconsin each made some increase.

How we wish every Presbyterial could be included in the above Honor Roll! We are sure that not one of the sixty-three Presbyterials will be missing next fall in the Silver Anniversary Roll of Honor.

A Word to Presbyterial Thank-offering Secretaries.

Thanks to the Secretaries who have so promptly sent in their lists of congregational Thank-offering blanks. Complete statistical reports are welcome, but the filled out blank of every society must be received before due credit can be given to its Presbyterial in the annual report of the general Thank-offering Secretary.

Sisters, help your Presbyterial Thank-offering Secretaries to do their part by PROMPTLY sending to them your filled-out Thank-offering blanks.

Surely not one society will want its report omitted from the final count. Then do not neglect the above important request.

Important Notice--Thank-offering Blanks.

Blanks were sent in October to Presbyterial Thank-offering Secretaries whose names and addresses were given in the July Magazine with personal letters of instructions.

These blanks were to be filled out promptly after the fall Ingatherings by the congregational secretaries and returned to the Presbyterial Thank-offering Secretaries in time for them to report in full—with the blanks—to the general Secretary, Mrs. M. C. Porter, 15 Marshall Ave. Allegheny, Pa., by January first. January first has come and gone. A few Secretaries have reported, but others have been delayed by the lack of promptness on the part of congregational Thank-offering Secretaries sending in reports. It is earnestly desired that every congregation be heard from in full and at once. Thus far some societies have failed to give the amount of their offering last spring saying they "do not know." Surely by asking the treasurers of their societies, all can easily secure the figures. It is important that both spring and fall offerings be given by every society, in order that we may learn what societies are increasing in the grace of giving.

Send all blanks well filled out very soon to the Presbyterial Thank-offering secretaries and where there have none been appointed send to the Presidents of the Presbyterials.

Study for the Month.

APRIL—HOME MISSIONS, PARSONAGE WORK, MINISTERIAL RELIEF.

Roll call. Brief and important news relating to topics for study.

HOME MISSIONS.

1. Home missions, a good investment for the United Presbyterian Church.
2. Some methods which have been successful by our city missionaries.
3. What is our church doing for the foreigners within her bounds, *e. g.*, the Italians, Poles, dustrial training, and how they have been over-

PROBLEMS IN HOME MISSIONS.

4.—MORMONISM. (a) Its grip upon the people; (b) Methods employed by Mormon missionaries, and their alarming influences in our country.
5.—MOUNTAINEERS. Missionary prospective among the mountaineers. Our obligation for mission work to this people.
6.—PARSONAGE WORK. The value of a parsonage to a home missionary.
7.—MINISTERIAL RELIEF. The claims of ministerial relief, upon the sympathy and help of the women of the Church.
NOTE.—The suggested outline for study is worthy of careful preparation.

LEAFLETS:—Relation of Home Missions to the World's Evangelization, 2c; Our Country's Need of the Gospel, 2c; Keep Hold of the Promises, 1c; Her Son, 3c; Mormonism, 2c; A Story of Utah, 1c; A Utah Sketch, 1c; Cindy's Chance, 2c; First and Last (Mountain Whites), 1c; Home Missions and Ministerial Relief, 2c; Order from Miss Elizabeth Caughey, Otto, Pa.

The Minutes of the W. G. M. S. in July Magazine gives the report of Home Mission Secretary of the Women's General Missionary Society. Order from Mrs. S. M. Kelso, Xenia, O., price 10c.

The report of the Board of Home Missions can be obtained from Dr. J. W. English, McDonald, Pa., acting secretary of Home Missions since Dr. Gilchrist's death. Or this report is in the Minutes of the General Assembly.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

"God hath made of one blood all nations of men for to dwell on all the face of the earth."—Acts 17: 26.

"Save America and you save the world."

"The home missionaries are the very salt of our civilization."—Henry Ward Beecher.

"A million immigrants!
A million opportunities!
A million obligations!"'
—Josiah Strong.

Have you ever been considered a problem, a menace? Apply it personally and see how the alien feels.—Dr. Chivers.

It is not a question as to whether the aliens will come. They have come, and are now coming from every clime, country and condition; and they are of every sort; good, bad and indifferent; literate and illiterate; virtuous and vicious; ambitious and aimless; strong and weak; skilled and unskilled; married and single; old and young; Christian and infidel; Jew and pagan. They form today the raw material of the American citizenship of tomorrow. What they will be and do, then depends largely upon what our American Protestant Christianity does for them. . . . . Through foreign missions we are sending the gospel to the ends of the earth. As a home mission God is sending the ends of the earth to our shores and very doors."—H. B. Grose.

DO YOU KNOW THAT over one million immigrants come to our country every year? That means that at present one in every eighty persons in the entire United States has arrived from foreign shores within twelve months. If one were to review this vast army passing twenty-eight hundred every day, three hundred and sixty-five days would be required for all to pass.

THAT—If the illiterate of 1905., the immigrants of all nationalities, over fourteen years of age, who could neither read nor write, were brought together they would make a city as large as Jersey City or Kansas City. Think of a population of 230,000 with no use for book, paper, ink, pen or printing press. Think of this fact also that of this number only seventy-five were Scotch.

THAT—In 1902 between $65,000,000 and $70,000,000 was sent home to Italy alone from the United States as earnings?

THAT—Of every five persons you meet in New York four are of foreign birth or parentage? Eighteen languages are spoken in a single block, and in public school number twenty-nine no less than twenty-six nationalities are represented?

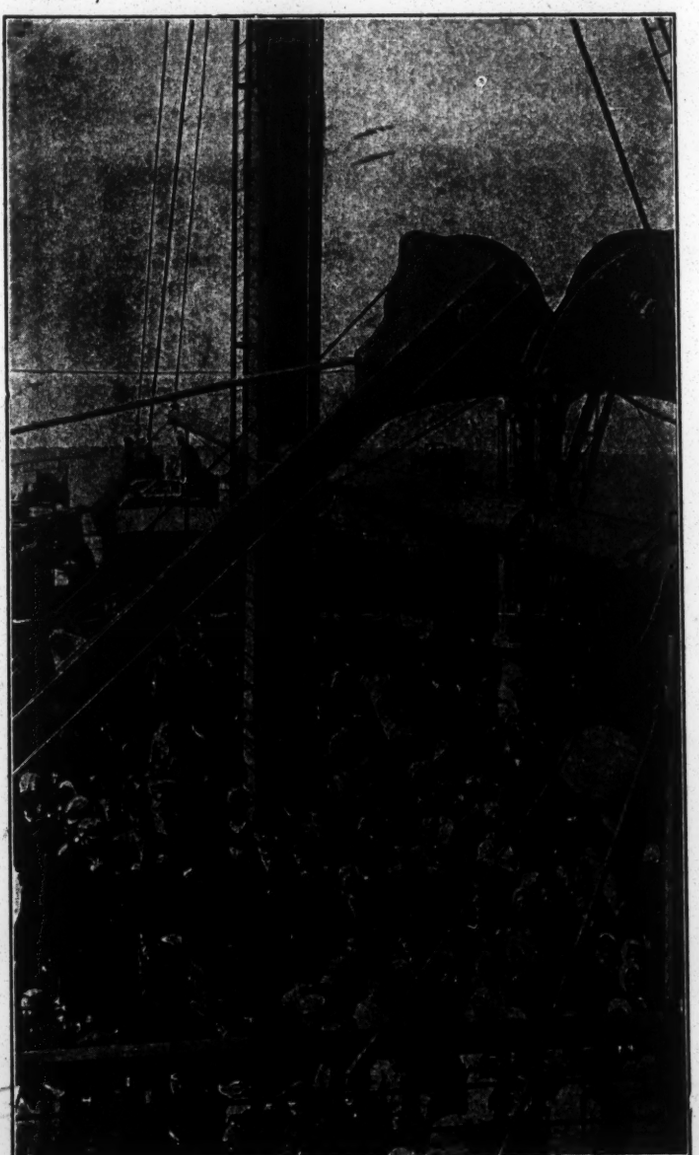
THAT—In nineteen of the northern states of our Republic, the number of the foreign born and their immediate descendants exceed the number of the native born?

THAT—In Illinois the foreign element out-numbers the native in voting power? Do you want to know more about this interesting and practical question? If so study *Aliens or Americans* from which these items have been culled. It is written by H. B. Grose and is used as a text-book in the mission study course of the Young Peoples' Missionary Movement.

This most fascinating book of eight

chapters has an introduction by Josiah Strong. The topics treated are the Alien advances, admission and retriction; problems of legislation and distribution ; the new immigration; the eastern invasion; the foreign peril of the city ; immigration and the national character; the home mission opportunity.

In the second chapter the author has his reader try to put himself in the place of an alien of the more intelligent and desirable class, and note the steps to be taken in being admitted to the United States. In the first place his steamship ticket is bought in his native town. Then, before going on board the vessel, he must answer a number of questions and have his "manifest" filled out for the ship master to present to the government officials at the entrance port. He then receives a card upon which is written his name, letter of group to which he belongs and the group number, and from that time he is known as number twenty-seven of group E until he is admitted into our country. After many unpleasant experiences in the crowded steamer he reaches Sandy Hook where officers go on board and inspect for contagious diseases. Having passed a satisfactory examination the vessel steams on and is soon at the landing where amid much confusion and crowding he sets his foot on Amercican soil only to be hurried on a barge and taken to Ellis Island for final examinations. Going up the broad stairway of the great building he hears a man shouting "Get your health ticket ready." An officer at the head of the stairs has been watching for lameness or other deformity, but these not being apparent, the ticket is stamped and the immigrant finds himself in a broad hall divided into two rooms and each has a number o compartments. He is turned down an alley where a surgeon pushes back his hat and looks for scalp disease. The next surgeon turns his evelids in search of ophthalmia. He must now sit on a wooden bench to await the rest of Group E., who have been fortunate enough not to get the chalk mark S. I., go to the Board of Special Inquiry, or L. P. C., liable to become a public charge. The group then goes before an officer who examines the "manifests," marks O. K., and if he is to go to his destination by railway, R. S. The next step is to have the money changed into United States currency, then a ticket



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THE INFLOWING TIDE

is purchased and while waiting for the car, missionaries pass among the multitude, speaking a kind word and distributing Bibles and tracts. Soon the car is announced and an officer sees him on board, and he goes out into America, the land of freedom and plenty. But what of the future? Will he and the millions of other immigrants foreignize us, or will we Americanize them? The remaining chapters of the book discuss this mighty problem in a most intelligent manner.

An Evening with Christus Redemptor.

By L. N. M.

The subject was "Darkness and Daylight in Hawaii." Chapter III in Christus Redemptor. The meeting was opened by the president who led in the devotional exercises. Then followed two ten minute talks by members of the circle. The former darkness became very real to us as we heard of the awful beliefs and customs of the natives before the coming of the missionaries.

The second talk was entitled "Daylight in Hawaii," and sketched the progress from the days of the tabu and universal superstition to the brighter times of the present day when the light which is in Christ Jesus has spread abroad over those lovely islands.

In order to fix more firmly in our minds the characters prominent in the religious history of Hawaii, a series of living pictures was exhibited These pictures were arranged with little effort and were very effective.

An oval wooden frame large enough to show the upper part of a person, was fastened on top of a small table, and a curtain hung before it. A dozen girls were selected to be the pictures and others to tell the story of each as it appeared in the frame. When the curtain was raised for the first time, there stood Captain Cook in continental uniform, powdered wig and all, holding various articles for barter in his hands. The exhibitor told of the dauntless navigator's experiences in the Pacific seas. The natives mistook him and his crew for gods, and treated them as such, receiving in return only abusive treatment. and so Captain Cook was finally killed by those whom he might have uplifted and helped, had he so desired.

Captain Metcalf next appeared, dressed in the same style, and we heard of his visit to the islands where he acted with such cruelty and lack of insight that the natives killed all his crew save Isaac Davis and John Young.

The next picture was that of King Kamehameha. He had a wide sash around his waist, a long shawl hanging from his shoulders down his back, and over one arm; neck and arms were bare; in one hand he held a spear and on his head he wore a helmet-shaped paper cap. We learned of this great king and his scheme for uniting all the islands into one state; of his splendid qualities of character and of his influence for good.

The two survivors of the crew of Captain Metcalf, Isaac Davis and John Young, were next exhibited. They were dressed in ordinary sailor costume. And then came three queens in succession; first, Kaahamanu, a bright silk scarf draped about her shoulders and a necklace of shells; Kapiolani, one of the most famous women in the history of the world, wore a long flowered silk kimona, shell necklaces, shell ear-rings, shell hair ornaments, shell pins and carried a palm fan. Having come from Honolulu all these ornaments were genuine. Queen Liliuokalani was dressed in a black velvet waist, cut low and without sleeves, and she, too, wore necklaces. Across from her right shoulder to her left hip was the wide white ribbon as an emblem of royalty. Her hair was dressed high.

Obookiah, the little Hawaiian boy, who was found on the steps of Yale college crying because the education he longed for seemed so impossible, was a small girl dressed in a boy's gingham blouse, old jacket and cap. Titus Coan and Hiram Bingham wore men's coats and hats. Kekela, a converted chief,

Treasurer's Report for month of January, 1907.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIAL.	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Junior Special	Church Extension and Parsonage	Senior Life Members'p	Minister'l Relief	Paym'ts on Parsonage Loans	Returned on Loan Investments	Junior Life Members'p	Home for Missionar'y Children	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Memorial Hospital	Women's Asso. Work: Home for Aged People	Contingent Fund	Magazine Fund	TOTAL.
Allegheny	35 00	163 00	183 00	20 00	64 00	35 00													550 00
Arkansas Valley	5 00	63 00	2 00			5 00													75 00
Beaver Valley	33 00	56 00	24 00	15 00	28 00	8 00			5 00					8 00		8 00			185 00
Big Springs	26 00																		26 00
Caledonia	36 00	10 00	17 00	2 00	24 00		3 00		1 00				1 00	1 00	3 00	2 00			93 00
Cedar Rapids		55 00		28 00	10 00	9 00													102 00
Chicago	41 00	120 00	16 00	5 00	15 00	5 00	5 00		5 00										221 00
Cleveland	12 00	125 00	2 00	2 00	2 00		12 00		11 00				6 00						172 00
College Springs	5 00	100 00		1 00	5 00	24 00													135 00
Colorado	17 00	12 50	21 00	7 00	20 00	9 73	6 00							10 00					108 23
Conemaugh						5 75													5 75
Des Moines	6 00	58 00	4 00	5 00	16 00	19 00											6 70		108 00
Frankfort						8 00													14 70
Garnett	9 00	29 00		5 00	5 00														48 00
Illinois Central					5 00		5 00												19 00
Illinois Southern					5 00														5 00
Kansas City		16 00	2 00		2 00														20 00
Keokuk		16 00				3 06													19 06
Los Angeles	20 00		33 00		7 00				10 00										90 00
Mercer	5 00	67 50	25 00	10 00	5 00	10 00	10 00		15 00					18 00					160 50
Monmouth	15 52	83 00	11 00		61 00														120 52
Monongahela	101 00		120 00		95 00														322 00
Muskingum		83 00	21 00		16 00	5 00		*25 00											150 00
Ohio First	24 50	125 00	48 00	5 00	33 00	24 55			1 00										261 05
Pawnee					7 00		2 00												16 00
Philadelphia	10 00			23 00		6 00													39 00
Oklahoma	10 00				6 00														16 00
Rock Island	35 00				8 00														43 00
San Francisco	47 00	92 50		10 00	15 00														164 50
Vermont					26 00														26 00
Westmoreland	25 00	107 00	10 00	20 00		35 00	7 00		7 00						8 00				219 00
Wheeling	46 00		11 00		40 00	5 00	10 00												116 00
Interest on fund	325 00		90 00					30 00										6 58	451 58
Bluestone Mission					20 00														20 00
Midway Mission					30 00														30 00
Henderson Mission					40 00														40 00
Prairie Mission					45 00														45 00
Riceville, Mission					75 00														75 00
Refunded				55 00									34 26						89 26
S. S. 10th Church, Phila		125 00																	125 00
Norris Square S. S., Phila		125 00																	125 00
North Bend S. S., Nebr.		125 00																	125 00
Conemaugh Y. P. C. U.		67 00																	67 00

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text-book, Christus Redemptor, pages 42 to 45.

IF your society is to do your full part in supporting the special work assigned to the young women's societies do it quickly: "The Lord's business requires haste."

IF you desire to have a deeper interest in the unsaved in this and other lands you must walk closely with Him and recognize that

"Not one dollar, not one hour is my own
To spend upon myself alone."

Yours in His service,
Mrs. N. L. WALLACE.

Which Are You?

There are two kinds of people on earth today,
Just two kinds of people, no more I say.

The two kinds of people on earth I mean
Are the people who lift, and the people who lean.

Wherever you go, you will find the world's masses
Are always divided in just these two classes.

And oddly enough, you will find too, I ween,
There is only one litter to twenty who lean.

In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?

Or, are you a leaner, who let others bear
Your portion of labor, and worry and care?

—*Selected.*

From Month to Month.

Board of Directors.

Meetings of the Board for the month of January were held on the 2d and 15th, with a called meeting held on the 10th and one of the Executive Committee on the 11th, at which much routine business was transacted.

The Board has been crippled during the winter months on account of the severe illness at the same time of so many members, and much credit is due to the other members who have so faithfully done double duty. For three months Mrs. Yourd, the recording secretary, has been confined to her home with a severe attack of grippe. Mrs. Jno. A. Wilson, editor of Junior Magazine, was in the Columbia Hospital undergoing an operation, and Mrs. N. Wylie Stevenson, Junior Secretary, was seriously ill in the Allegheny General hospital, while the president, Mrs. Herron, and Mrs. Mary Clokey Porter, Thank-offering Secretary, have been ill for shorter periods of time.

Presbyterial and Congregational secretaries will notice several changes in the statistical blanks when they are received.

The Treasurer received for the month of December, $14 475.01, including Thank-offering to the amount of $6,838.51, disbursing in the same time, $10,034.17. January 15th, the total Thank-offering received to date is $33,325.40.

The first offering for temperance comes from Muskingum Presbyterial and is $600; Monmouth Presbyterial sends $50 to furnish a memorial bed in the Robinson Infirmary; $95 have been received for work among the Mountain Whites.

One new life member received, Mrs. Mary Thompson, of Muskingum Presbytery.

Homestead, Pa., has paid their parsonage loan in full.

In the foreign department the secretary made request that Miss Embleton be allowed to return home on account of the hopeless illness of a mother who is dependent upon her for care; the request was granted.

Mr. Sowash reported the progress of building arrangements in the Soudan and asked that another young lady missionary be sent there. Miss Gilbackan, M. D., whose application for appointment as a medical missionary to India had been received, met with the Board Jan. 10th, and it was decided to recommend her to the foreign board for appointment She will go to India as soon as the necessary arrangements can be made.

A former action of the Board authorizing the appointment of a native Christian to work among the Piutes, was on motion reconsidered and action delayed for further information.

In the Junior department the Board authorized that all Junior societies auxilliary to the W. G. M. S. be treated alike in regard to delegates.

The repairs at Camden, Ala., were reported finished. Robinson infirmary and furniture insured; and bills for furnishing the infirmary to the amount of $610.78 were ordered paid.

Mrs. SAMUEL YOURD.

"When He Saw the Multitudes... As Sheep Not Having a Shepherd."

THIS MULTITUDE, represented in our frontispiece, has gathered for a heathen festival in the sacred tank at Kodambakam, in Southern India. They are celebrating one of their great festivals, and are waiting for the appearance of the Golden Idol, as a signal to immerse their bodies in the sacred waters of the tank in the vain hope that thereby they will cleanse their souls. The crowd is largely composed of Hindu pilgrims, many of whom have spent fortune and life in seeking something to satisfy their soul hunger. Notice their eager, hopeless faces, then remember that *each one* of our missionaries has more people than this to evangelize; and scattered through our own foreign fields are enough to make 500 crowds like this, with no workers yet there to tell them where to look to satisfy their soul hunger and be saved.

WHAT DOES THIS MEAN TO YOU? *If by giving yourself, or sending some one else as your representative, you can make Christ known to a multitude like this, is it not a terribly serious thing not to do it?—The Men's Record.*